Reason in Season:

OR,

A VVORD on the Behalf of the

NON-COLLEGIATE

PHYSICIANS

And of the

Right of the People

IN THE

Choice of their Physicians.

By A. Hargrave, *PHILOMEDICUS.*

Magna est Veritas, et prævalebit.

Printed in the Year 1676.

Reaſon in Seaſon, &c.

FOraſmuch as there was never any *Prohibition* of the *Practice* of *Phyſick* or *Chyrurgery* to thoſe that had Skill therein, until the time of King *Henry* the 8th, it is to be preſumed, that the Exerciſe of theſe *Arts* is *Common Right*. For our *Kings* and *Governours* had no ſuch Thoughts, as ſome now have, that the *Educations* of the *Univerſities* only capacitated *Perſons* for that *Practice*; becauſe, had they ſo judged, it cannot be imagined they would, for ſo many Hundreds of Years, in a *Nation* of ſuch pregnant *Faculties*, have forborn to ſpecifie their Reſentment thereof; eſpecially conſidering, that the *Clergy* (the Original and Support of *Academick Learning*) were the great *Miniſters* of *State*, for the moſt part under every *King* ſince the *Conqueſt*; and how eaſie it had been for them, had they (ſeeing they ruled All) apprehended it Eſſential to *Healing*, may be judged by every Rational Man.

Nor doth it appear by that *Act* of the third of *Henry* the 8th, where the *Biſhops* are the *Licenſers* of *Phyſick*, that there was ought of other *Learning* required, then *Judgment* in the *Faculty*; becauſe it was appointed by that *Act*, They ſhould call to their Aſſiſtance any Four *Teachers* thereof; and as if this alſo were thought too great an Infringment of *Liberty*, it was by another *Act* of *Parliament* in the 34th Year of the ſaid *King*'s Reign (taking no notice, if there were any ſuch, of that in the 14th and 15th Year of the ſame King) ordered, That *Any* that had Skill in *Herbs*, *Roots*, *Waters*, or to cure any *Outward Sores*, the *Stone*, *Stranguries*, *Agues* and *Impoſthumes*; notwithſtanding any thing ſpecified in the former *Act*, ſhould have Liberty ſo to do: and good Reaſon. For they found that *Limitation* of *Practice* to a ſet Number increaſed *Pride* and *Covetouſneſs* (grand Hindrances to the Improvement of *Phyſick*) and the *Diſeaſed* wanted Help, and they that did them Good were Troubled for ſo doing, as the *Preamble* to that *Act* ſufficiently manifeſts.

Now, although ſome may Object, *This later Act was only made againſt that* Branch *of the former which concerned* Chyrurgeons; yet you may without Difficulty diſcern that *Agues*, the *Stone* and *Stranguries* (Diſtempers not cured by Outward *Medicines*) are referred to *Any Perſons* skilful therein. Yea, the very *Letter* of the *Act*, ſpecifying Knowledge in *Herbs*, *Roots* and *Waters* (*Chymical Spirits* and other *Preparations* of theirs being at that time unknown) doth undeniably demonſtrate ſome *part* of *Phyſicians Practice*, if not the better *part*. For though *Colledgiate Phyſicians* (through Ignorance & Idleneſs) refer the *Stone* to the *Knife*, and ſo make it a part of *Chyrurgery*; yet the *Stone* in the *Kidneys* (all men know) the *Knife* never reached; & where one is troubled with the former, there are ſix, if not

ten with the latter: and can any one think, that that Act should only or simply respect *Chirurgery*? For in *Agues*, though they are sometimes cured by *Topicks*, most men now know, that *internal Remedies* are more efficacious. The *Strangury* outward *Medicines* could never cure; to testifie which I call to witness the *Calamities* of the *Sick*, and the *Error* of *Physicians* (marked with a Bloody *Character*) who, by doting on the *Stone* & outward *Remedies*, have neglected the *One thing necessary*, viz. *the Assistance of the Physical Man*, and by that means miserably prostrated their *Patients* to *Death*.

Wherefore *we* may reasonably conclude, that *Parliament* never intended to make the *Power* given to *Physicians* as a *Bar* to *Natural Endowments*, or the *Improvements* of others in any wise relating to the *cure* of the *sick*. And although by Mis-information they had enthroned *Collegiates* as *Judges*, yet (upon sense of their Inabilities) they were willing to curtayl their *Power*. A sufficient Demonstration, that the *Limitation* of *Physick* never arose Naturally as needful; but, by surprise of *persons* in *authority*, with pretences of what was not. It is also to be considered that in none of the *Acts*, made during that *King*'s Reign, was any thing specified to limit the *Practice of Physick* to those only that were *Academical*; and although men now dote upon that kind of *learning* (which as we would not *contemn*, so we are unwilling too much to *adore*) yet 'tis to be presumed, our *Ancestors* left *Nature* free to bring forth her own Virtues, as all the fore-going *Generations* before that time had done; especially when they saw the *limitation* to a *particular*, so far to endanger the whole. For if *we* contemplate the *original* of *Physick*, it oweth not its Birth to any *Academy*, it having had its *being* long before they were known in the *world*. Nor had it its Rise in *Societies*, but in and from particular *persons*, as (in the former Ages of the *world* from *Hermes*, *Machaon*, *Esculapius*, *Hippocrates*, *&c.* and (in the latter) from *Basil Valentine*, *Paracelsus*, *Alexander Suchten*, *Helmont*, *&c.* *Hippocrates* indeed, though a Man descended from the *Race* of *Esculapians*, was reckoned the *Founder* thereof; and because he cured the *Plague*, judged to be endowed with a *Divine Nature* (as *Petus*, *Physician* to *Artaxerxes*, testified to his *Master*) and to have done more in his single Person, then all his *Ancestors* had ever done: and this same Man also, by his *Volumns* written, hath so far proved his *Gifts*, as to be esteemed the *Patron* of *Physick*, though we do not find him acquainted with ought but his *Mother Tongue*. And that it was so, is probable enough, seeing *Collegiates* and *Academists* confess, and the *world* knows, that *Natural Gifts* arise not from, nor are tyed to learning of *Languages*; for if they were, then every Man, who hath learned *French*, *Dutch*, *Spanish*, or any other *Language* besides his own should necessarily be endowed with more Excellent Gifts then *others*, the contrary of which is daily obvious. Nor can there be at this day such Pretences for *Academick Learning*, as heretofore might have been, in order to the understanding of *Physick*; because the Sum of all that hath been written by the *Ancients*, is now in the *English Tongue*, although at the time of *that Act* making it was lockt up in other *Languages*.

Moreover, *Chymistry* (the great *Ornament* of *Physicians* and *Benefit* to the *Sick*) was

was not ſo much as thought of to be eſſential to the *Practice* of *Phyſick*; but of later times, *experience* teſtifies, little can be effected therein without it. And it is apparently evident, that *Colledgiates* have made very ſmall Progreſs therein; but *thoſe* that are not of them (and whom they at this day perſecute) have ſolely aimed at, and brought to Light, ſuch *Remedies* as do more eaſily, ſafely and ſpeedily effect the *Cure* of the *Sick*, then the *Medicines* of their *Diſpenſatory* can at this day, What! ſhall we then defend a *ſhadow*, that cannot benefit *us*, and deſtroy a *ſubſtance*, that helpeth to preſerve *us*?

The *Colledge* alledge their *Education*, as a great Help to their *Capacities*; yet when we conſider of it, we ſhall not find it amounts to more then a Memorative Knowledge of what they have read; and what this can advantage us, is eaſie to judge: For, ſince we live in a *Climate* and *Time*, where & when no Diſeaſe is ſo apparently ſingle, as to anſwer the Deſcription of the *Ancients*, how ſhall what they have ſaid advantage the *ſick*, when the preſent *Diſtempers* were not in former times known? That this is true, the *Obſervation* of many years hath proved: for *Collegiates* themſelves are frequently crying out, *This is a New Diſtemper*. Therefore if we rightly conſider, the learning of *Languages* cannot better the *Reaſon* of any man, much leſs beget *Underſtanding*, except *hiſtorical*, which in *Phyſick* can be of no ſervice at all in this our *Age*: becauſe *Diſeaſes* are now changed and complicated, and few or none apparently ſingle (as we ſaid) and the *Conſtitutions* of *Bodies* ſo altered, as whatſoever might formerly be of uſe, and very beneficial, at this Day is ſo far from doing *Good*, as 'tis often found to prove inimical and injurious, for the *Reaſons* aforeſaid.

Indeed, it is clear to all *Practitioners* in *Phyſick*, that are not *Lip-learned* only, that very few *Sick Perſons* have been ſo happy as to ſuffer the Affliction ſingly of any *Nominal Diſeaſe*, ever ſince the *Pox* and *Scurvey* have proved ſo Epidemical; and the laſt *Plague* augmented the latter, as becoming *material* therein, that *that Diſeaſe* ſeemeth as the *Mother* or *Genetreſs* of all *Calamities* now reigning; inſomuch that the *Stone*, *Gouts*, *Paſſies*, and all the *Troop of Diſeaſes* (congealing, congularing and obſtructing) receive Life and Exiſtance therefrom; againſt which no known Ancient *Remedies* prevail, or effect ought to purpoſe. Nor did any *Methodiſt* ever cure by them in theſe latter Days, notwithſtanding the Advantage they have of *Aſſociation*, and ſtanding ſo fair in the *Opinions* of the *People*, that they have *Patients* at their Beck ſo as at the very firſt beginning of *Diſtempers* (ere thoſe *Diſeaſes* have materiated themſelves, they are the Subjects of their *Skill*! An Advantage that thoſe that are not of them ſeldom have: yet 'tis evident, that in *Chronical Diſeaſes* more are cur'd by *Particular Perſons* of no *Society* (when the *Patients* are by the other left off as Uncurable, & the Diſeaſe for the moſt part changed in reſpect of its *Seat*; and the *Spirit* more darkned, through great Debility of the *Faculties*) then *they* themſelves, with all the Helps of *Nature's* Clearneſs, Strength of *Faculties* and Unfixedneſs of the *Diſeaſe* it ſelf could alleviate or tolerably help.

Now, ſince few of the *Practitioners* in *Phyſick* (that are not *Collegiates* or *Depen-*

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ders on them) follow any other *Method*, then what they have raiſed from *Experience*, or a well grounded *Judgment* in *Nature*, both as to the *Progreſs* of *Diſtempers* and the *Cures* thereof; is it not reaſonable to judge, they are as fit (if not more) to practiſe *Phyſick*, then *Thoſe* that ſit down contented with *Rules* preſcribed by the *Ancients*, who knew nothing of the *Diſtempers* which now afflict, as is well and pithily noted by the *Chymiſts* of *London* in the firſt *Part* of their *Principles* ſtated, &c. For 'tis evident by the *Hiſtories* of former Times, *Diſtempers* were rarely compli-cated, and now *we* are ſenſible that they are ſeldom *Simple*; and how the *Remedies* appointed by the *Ancients* in their *Dayes* ſhould ſerve ours, *We* leave to the Judgment of every Man.

Therefore it is worthy the Conſideration of *Magiſtrates* and *Others*, that notwithſtanding there hath been, for many Years, this great *Digreſſion* in *Nature* from her wonted *Path*, and *Epidemical Diſeaſes* falling one upon the Neck of another have greatly augmented the ſame, yet hath it not been in the Hearts of theſe Men that are called a *Colledge*, either to take ſufficient Notice of the ſame, or to ſeek after *Remedies* for Prevention of the Increaſe thereof; whereas it is the Part of a good *Phyſician*, not only to change and alter his *Medicines*, but his *Method* of Curing alſo (if *Need* be) as *Diſeaſes* vary and are changed; and whenſoever any of his formerly ſucceſsful *Remedies* are unſerviceable, to ſubſtitute others more effectual in their *Stead*, and this, not by *Hear-ſay*, or *Reports* of *Others*, but with ſound *Judgment* and proper *Experience*: But *They*, on the contrary, in all Times and Seaſons have been ſo far from thinking this any Part of their *Concern*, that they have laboured to ſuppreſs thoſe that have endeavoured it, as their *Perſecutions* in all *Times* have teſtify'd.

They are not ignorant of the *Improvement* that hath been made in *Phyſick* by thoſe that are not of them (although Mr. *Goodale* ſlanderouſly avers the contrary) inſomuch that there is no ſingle *Labouring Phyſician*, but hath ſomething he can call his own, as a *Bleſſing* upon his Endeavour, whileſt *They*, with all their Accumulations (if they ſet aſide what is bought, begged, or borrowed) are deſtitute of the *Like*, as they are a *Colledge*: For indeed *Induſtry* is alwayes followed with hopeful *Fruits*, but *Idleneſs* reapeth *Nothing*; yet we know they have their private *Noſtrums* (as they call their peculiar *Remedies*) but if compared with what *Laboaring Phyſicians* profeſs, they are but as *Chaff* to *Wheat* and more for *State* than *Service*, and each of theirs for the moſt Part is ſuch a *Child* as cannot call them *Father*: Now can it be thought *Theſe Men*, if left free to their pretended *Power* ſhould ever advance *Phyſick* to the Benefit of their *Country*, when they ſo apparently hinder *Others*: For although for above an hundred *Years* they have had all the Advantages any *Sort* of *People* could deſire, yet do they walk, like a *Carrier's Horſe*, in the old *Track* ſtill; and this *Curſe* they will hold (becauſe ſplendid and profitable) though almoſt every One of them, taken apart, will confeſs there is a *Better Way*, but becauſe thoſe they have aſſumed for *Patrons* have not preſcribed it, *They* rather chooſe to ſtumble and fall, and make *Others* do ſo too, then to leave the ſame;

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Piece of *Confidence*, which (in any other *Sort* of *Men*) could not but be accounted *Sordid*; yet ſo ſtrangely are theſe *Men* bewitched with the Pretence of *Power*, that *They* think, if they *Kill* by a preſcribed *Rule* (like the *Wild-Iriſh* ploughing by the *Horſe-Tail*) to be more pardonable then *Others* that are none of them, who really *Cure* without that *Rule*; but this is a Part of *Boldneſs*, ſo inconſiſtant with *Ingenuity*, that any unbyaſſed *Man* would be apt to judge them clear of the ſame; therefore ſince they are notoriouſly guilty thereof, it is a Thing very fit to be conſidered.

For if they were by *Act* of *Parliament* made a *Society*, that was for the Advancement (not the Hindrance of *Improvement*) of *Phyſick*; and if they have not advanced, but hindred it, are they not, *ipſo facto*, as other men that never had any ſuch *Authority*? For where the *Reaſon* for which a *Law* was made ceaſeth, the *Law* it ſelf ceaſeth to be: And can any man judge they were eſtabliſhed a *Colledge*, for any other End, then the *Cure* of the *Sick*, after an eaſier and ſafer Manner then *Others* could do? and if they have not done it, ſhall *Thoſe* that have done what *They* have not (or cannot do) be counted *Aggreſſors*? The *Laws* of the *Kingdom*, that admit every Man's *Houſe* as his *Caſtle*, for a Juſt Defence of his *Propriety*; and judge every Man or *Men* a *Felon* or *Felons* that break it open; yet in the *Caſe* of *Fire* do not in the leaſt accuſe *Thoſe*, that for Preſervation of the ſame *Houſe*, and Defence of others, force open the *Doors* to quench it: Nor is the reſtraining of *Mad* or *Paſſionate Men* from injuring Others or themſelves, either by locking a Door upon them, or holding their Hands, adjudged a Reſtraint of *Perſonal Liberty* (though in other *Caſes* puniſhable by *Law*) becauſe 'tis a *Maxim* in our *Law*, that all *Laws* are made for the *Benefit*, not the *Hurt* of the *People* in general: Therefore it hath been eſtabliſhed by the *Grand Charter*, and ſince confirmed by many *Parliaments*, that if any *Act* be made contrary thereunto, it ſhall be holden for *Null*: Nor want there *Examples* for *Proof* of the ſame, as is well known to *All* that are acquainted with our own *Hiſtories*; for the End of all *Laws* is no other, but the *Preſervation* either of our *Perſons* or our *Eſtates*; and ſo far as this *Law* doth ſo, it is to be acknowledged and adjudged *Good*.

But can *Any* be ſo ignorant as to think, that if theſe Men could obtain their deſirable *Power* (which they earneſtly attempted to acquire from the *Parliament* in the Year 1664. and ſeem now again to thirſt after) it ſhould be for the *Preſervation* of *Perſons*, or *Security* of *Eſtates*, when by Suppreſſion of the Laborious and Ingenuous *Party*, they ſhould arrogate and aſſume to themſelves the ſole *Power* of *Adminiſtring*; ſhall not the *Remedies* ſo many *Thouſands* have experienced the Uſe of, and the Advantages they have found by them be utterly extinct, and their *Perſons* endangered for Want of them, and their *Purſes* be expoſed to the *Pleaſure* of thoſe they muſt be compelled to make Uſe of, who being but a ſmall Number (and in a joynt *Confederacy*) may ſet what *Price* they pleaſe on their *Viſits*? For without Doubt, where there is One *Colledgiate Practitioner*, there are three or four *Others*; and if the Number of *People* be conſidered in *London* and ſeven Miles about, it will be found that they of the *Colledge* are not capable (if the *Non-Colledgiates*, practi-

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zing *Apothecaries* and *Chyrurgions* were ſuppreſt) to ſupply the Neceſſities of half the *Sick*; ſuppoſe there were five hundred of them, which it is well known they are not, what is that to take *Care* of ten hundred *Thouſand Perſons?* But if it were ſo, that they were numerous enough, and as well furniſhed with *Remedies*, we ſee no *Reaſon* why any Man ſhould be debarred of his *Liberty* ſo as not to chooſe whom he pleaſeth for his *Phyſician*, ſeeing it is one of the greateſt Helps a *Sick Perſon* hath, to be ſatisfied with thoſe about him: And ſhould we well weigh what it is to be debarr'd of uſing what *Phyſitian* we pleaſe in Time of *Sickneſs*, it would amount to no leſs then the *Greateſt* of *Cruelty*; for the *Husband* muſt be forced to abandon the *Relief* of his *Wife*, when *Sick*, if under ſuch a *Diſtemper* as their *Remedies* (which we too often find unapable) cannot reach, and the *Wife* alſo muſt do the ſame to her *Husband*, the *Father* or *Mother* to their *Children*, and the *Children* to their *Parents*; which if ſo, are not the Duties of *Relations* diſſolved, and the *Law* of *GOD* (implanted in our Hearts, blotted out? And is not this an Impiety beyond Parallel? For of how great an Advance the Affection of a *Patient* to his *Phyſician* is towards his *Recovery*, none will doubt; but if the *Sick Man* ſhall be compelled to uſe that *Phyſitian* he affects not, what great Conſternations, Doubtings and Trouble of Mind (to the utter undoing of the *Patient*) will unavoidably thence ariſe in him, every Man of a mean Capacity may eaſily judge.

Beſides, in Times of greateſt Danger, as when the *Plague* raged, *we* have ſeen how inhumanely they fled the *City*, leaving its *Inhabitants* at that Time, when their *Skill* (if they had any) was of moſt Uſe; hence you may clearly ſee whether it be for the Benefit of the *People* to be compelled to uſe no other *Phyſitians*, then thoſe who in Time of greateſt Danger will be ſure to forſake them: But I ſuppoſe every Rational Man will judge this enough to prove they have forfeited their *Power*, having broken their *Truſt*, which was for better ſecuring the *People* from the *Hands* of the *Ignorant*.

Now to conclude this *Apology*, let us conſider the *Preamble* of their *Patent*, the *main Hinge* or *Soul* of their *Conſtitution*, which (if peruſed) you will find clearly to demonſtrate, that to prevent the *Ignorant*, *Malicious* and *Wicked* from hurting the *People*, their *Authority* took Beginning, and was impoſed on them for the ſame End wherefore, if *They* cannot prove *Ignorance*, *Malice* and *Wickedneſs* in the *Perſons* they trouble, can any Conſcientious *Jury-man* find them guilty of a *Law* (if it be one) that have not deviated from the *Scope* and *End* thereof; let this be laid to *Heart*; alſo let it be well weighed, that *They* uſe not againſt us the *Verity* of their *Arts*, but *Arms*, viz. their *pretended Law*, as if they wanted other *Arguments* to confute *Us*; a ſufficient *Teſtimony They* rather ſeek to ſuppreſs the *Induſtrious* by *Power*, then *Reaſon*; which if ſo, let all Men conſider how ſafe they are under their Hands, and alſo, that Men of *Innocency* and *Prudence* ſeek not coercive *Power* over *Others*, but leave all Men to be *Judges* of their *Acts*, and are willing to ſtand or fall by the *Common Law* of the *Kingdom*, which never wants *Power* to chaſtize *Thoſe* that by *Male-Practice* injure their *Neighbours*.

FINIS.